

could not find it. The feet of Judas were washed as well. No one was excluded.

You may be aware that the washing of feet was a task reserved not just for the servants but for the lowest of servants. Every group has its pecking order, and a group of household servants was no exception. And whoever was at the bottom of that pecking order was the one given the towel and the one given the basin. But in this case, the one with the towel and the one with the basin is the one whom many of us esteem as the creator and king of the universe. What a thought. Hands which shaped the stars, rubbing dirt; fingers which formed mountains, massaging toes. And the one before whom all nations will one day bow, kneeling before his friends, before his divided and disloyal band of friends.

It is important to note that Jesus is not applauding their behavior. He is not applauding their actions. He simply chooses to love them and respect them, in spite of their actions. He literally and symbolically cups the grimeiest part of their lives in his hands and cleanses it with forgiveness. Isn't this what this gesture means? To wash someone's feet is to touch the mistakes of their lives and cleanse them with kindness. Sometimes there is no other option. Sometimes everything that can be said has been said. Sometimes the most earnest defense is inadequate. There are some conflicts, whether in nations or in homes, which can only be resolved with a towel and a basin of water.

"But Max," you might be saying, "I'm not the one to wash feet. I've done nothing wrong." Perhaps you have done nothing wrong. But neither did Jesus. You see, the genius of Jesus' example is that the burden of bridge-building falls on the strong one, not on the weak one. It is the one in the right who takes the initiative.

And you know what happens? When the one in the right volunteers to wash the feet of the one in the wrong, both parties end up on their knees. For don't we always think we are right? We kneel to wash feet only to look up and see our adversary, who is kneeling to wash ours. What better posture from which to resolve our differences?

By the way, this story offers a clear picture of what it means to be a follower of Jesus. We have allowed the definition to get so confusing. Some think it has something to do with attending a certain church or embracing a particular political view. Really it is much simpler. A follower of Jesus is one who has placed his or her life where the disciples placed their feet—in the hands of Jesus. And just as he cleansed their feet with water, so he cleanses our mistakes with forgiveness.

That is why followers of Jesus must be the very first to wash the feet of others. Jesus goes on to say, "If I, your Lord and master, have washed your feet, you should wash one another's feet. I did this as an example so that you should do as I have done for you."

I wonder what would happen if we accepted this challenge, if we followed Jesus's example. What if we all determined to resolve conflict by the washing of feet? If we did, here is what might occur. We would listen, really listen, when people speak. We would be kind to those who curse us and quick to forgive those who ask our forgiveness. We would be more concerned about being fair than being noticed. We would not lower our God-given standards, nor would we soften our hearts. We would keep our minds open, our hearts tender and our thoughts humble. And we would search for and find the goodness that God has placed within each person, and love it.

Would our problems be solved overnight? No. Jesus's were not. Judas still sold out and the disciples still ran away. But in time—in fact, in short time—they all came back and

they formed a nucleus of followers who changed the course of history. And no doubt they must have learned what I pray we learn this morning: that some problems can only be solved with a towel and a basin of water.

Let's pray together. Our Father, you have taught us that the line between good and evil does not run down geographical or political boundaries but runs through each of our hearts. Please expand that part of us which is good and diminish that part of us which is evil. Let your great blessings be upon our President and his family, our Vice President and his family, and all of these leaders and dignitaries gathered. But we look to you as the ultimate creator, director and author of the universe. Lead us to someone today whose mistakes we might touch with kindness. By your power we pray. Amen. (Applause.)

Representative LARGENT. Thank you, Max. At this time I want to make one other brief introduction, and that is the new Speaker of the House of Representatives, my friend from Illinois, Denny Hastert.

I want to say it is my privilege and high honor to at this time introduce the President of the United States, Mr. William Jefferson Clinton. (Applause.)

President Clinton. Thank you very much.

Steve, distinguished head table guests, to the leaders from around the world who are here, the members of Congress, Mr. Speaker and others, ladies and gentlemen.

I feel exactly the way I did the first time I ever gave a speech as a public official, to the Pine Bluff Rotary Club Officers Installation Banquet in January of 1977. The dinner started at 6:30. There were 500 people there. All but three were introduced; they went home mad. (Laughter.) We had been there since 6:30. I was introduced at a quarter to 10. The guy that introduced me was so nervous he did not know what to do, and, so help me, the first words out of his mouth were, "You know, we could stop here and have had a very nice evening." (Laughter.) He did not mean it the way it sounded, but I do mean it. We could stop here and have had a very wonderful breakfast. You were magnificent, Max. Thank you very much (Applause.)

I did want to assure you that one of the things that has been said here today repeatedly is absolutely true. Senator Hutchison was talking about how when we come here, we set party aside, and there is absolutely no politics in this. I can tell you that is absolutely so. I have had a terrific relationship with Steve Largent, and he has yet to vote with me the first time. (Laughter.) So I know there is no politics in this prayer breakfast. (Laughs.)

We come here every year. Hillary and I were staying up kind of late last night talking about what we should say today and who would be here. I would like to ask you to think about what Max Lucado said in terms of the world we live in, for it is easier to talk about than to do, this idea of making peace with those who are different from us.

We have certain signs of hope, of course. Last Good Friday in Northern Ireland, the Irish Protestants and the Irish Catholics set aside literally centuries of distrust and chose peace for their children.

Last October, at the Wye Plantation in Maryland, Chairman Arafat, Abu Mazin and the Palestinian delegation, and Prime Minister Netanyahu and the Israeli delegation went through literally sleepless nights to try to save the peace process in the Middle East and put it back on track.

Throughout this year, we have worked with our allies to deepen the peace in Bosnia, and we are delighted to have the leader of the Republika Srpska here today. We are working today to avoid a new catastrophe in Kosovo, with some hopeful signs.

We also have worked to guarantee religious freedom to those who disagree with all of us in this room, recognizing that so much of the trouble in the world is rooted in what we believe are the instructions we get from God to do things to people who are different from us. And we think the only answer is to promote religious freedom at home and around the world.

I want to thank all of you who helped us to pass the Religious Freedom Act of 1998. I would like say a special word of appreciation to Dr. Robert Seiple, the former head of World Vision, who is here with us today. He is not America's Ambassador at Large for International Religious Freedom. Later this month, I will appoint three members to the United States Commission on International Religious Freedom. The Congress has already nominated its' members.

We know that is a part of it. But, respectfully, I would suggest it is not enough. As we pray for peace, as well listen to what Max said, we say, well, of course it is God's will. But the truth is, throughout history, people have prayed to God to aid them in war. People have claimed repeatedly that it was God's will that they prevail in conflict. Christians have done it at least since the time of the crusades. Jews have done it since the times of the Old Testament. Muslims have done it from the time of the Essenes down to the present day. No faith is blameless in saying that they have taken up arms against other faiths, other races, because it was God's will that they do so. Nearly everybody would agree that from time to time, that happens over the long course of history. I do believe that, even though Adolf Hitler preached a perverted form of Christianity, God did not want him to prevail. But I also know that when we take up arms or words against one another, we must be very careful in invoking the name of our Lord.

Abraham Lincoln once said that in the great Civil War neither side wanted war and both sides prayed to the same God; but one side would make war rather than stay in the union, and the other side would accept war rather than let it be rent asunder, so the war came. In other words, our great president understood that the Almighty has his own designs and all we can do is pray to know God's will.

What does that have to do with us? Martin Luther King once said we had to be careful taking vengeance in the name of God, because the old law of "an eye for an eye leaves everybody blind."

And so today, in the spirit in which we have been truly ministered to today, I ask you to pray for peace in the Middle East, in Bosnia and Kosovo; in Northern Ireland, where there are new difficulties. I ask you to pray that the young leaders of Ethiopia and Eritrea will find a way to avoid war. I ask you to pray for a resolution of the conflicts between India and Pakistan. I ask you to pray for the success of the peace process in Colombia, for the agreement made by the leaders of Ecuador and Peru, for the ongoing struggles to make the peace process work in Guatemala.

I ask you to pray for peace. I ask you to pray for the peacemakers; for the Prime Minister of Albania; for the Prime Minister of Macedonia; who are here. Their region is deeply troubled. I ask you to pray for Chairman Arafat and the Palestinians; for the government of Israel; for Mrs. Leah Rabin and her children, who are here, for the awful price they have paid in the loss of Prime Minister Rabin for the cause of peace. I ask you to pray for King Hussein, a wonderful human being, the champion of peace who, I promise you today, is fighting for his life mostly so he can continue to fight for peace.

Finally, I ask you to pray for all of us, including yourself; to pray that our purpose